

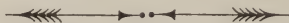


BEQUEST OF

**HENRY F. SMITH, D. D.**

OBIIT MDCCCLXXXVI.

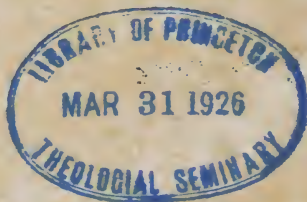
From its foundation, he was an honored and efficient  
Trustee of Peddie Institute.



*USE WITH CARE. RETURN IN TWO WEEKS.*

Shelf No. ....

No. ....



Division I

Section 7

19. 11. 2011



Digitized by the Internet Archive  
in 2015

THE

AMERICAN  
BAPTIST MAGAZINE.

No. 7.

JULY, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

BURMAN MISSION.

We have recently furnished copious extracts from the communications of our missionary friends at Burmah. The prospects of this mission are daily becoming more gratifying, and we with pleasure present to our readers the present month the Journal of Mr. Wade, and an interesting account of the Male School established by Mr. Boardman.

MR. WADE'S JOURNAL, ADDRESSED TO THE CORRESPONDING SECRETARY.

*Amherst, June 17, 1827.*

Rev. and dear Sir,

WE are very much gratified to perceive that the disciples in addition to their regular attendance on the established services of Lord's-days, of their own accord have established two prayer-meetings in the week, one on Thursday, and the other on Sabbath evenings. Though it is now the rainy season, they are extremely punctual in their attendance; it shows that they truly delight in the worship of God. This evening being the Sabbath, we have had a prayer-meeting as usual. When the disciples came in, I said by way of salutation, Well, you have come to worship again. Mounq Shwa-ba, being foremost, replied,

"Yes, we are not satisfied with once worshipping." You now come some distance to worship, but soon you will go into the divine presence, and worship God as seeing him face to face. "Yes, I anticipate that, and when that is the case I shall be satisfied." Do you not even in the present state constantly rejoice in the anticipation of heavenly happiness? "My mind is not yet pure, not upright; my heart is therefore sometimes joyful, and sometimes sorrowful." But God is always the same, and heaven the same; if they are sources of joy, why do you not always rejoice? "Does the teacher always take

JULY, 1828.

25

pleasure in eating because food is good? The food is good, but sometimes the teacher has no appetite, then he cannot eat."

I wished to try the state of his mind still farther, and asked him whether he did not sometimes doubt, after all, whether the Burman religion is not true? He replied, "No, not for a moment. I have given up my old religion altogether; truth is not to be found in the Burman sacred books; I think my aversion to them is even greater than that which the teachers feel." Why do you think it is greater? "Because the teachers read them, but I feel an aversion even to looking into them; the teachers have never been deceived by them; they deceived me and I hate them. While teacher H. was in Rangoon, (before the war,) he desired me to find him a specimen of white marble; and one evening I brought him a marble image from one of the Pagodas, and told him to break it and take what part he liked; but he was afraid to do it, and told me to go quietly, and put it where I found it."

12. Yesterday evening a small brig arrived which brought us American letters and publications, which we received with very great pleasure.

To-day I went out with a view of ascertaining whether something might not be done in making known the gospel to the heathen, by addressing individuals in the street, or wherever I could find any that would listen, but was prevented by a violent storm of wind and rain; I had not time to escape by returning home, and took shelter under the roof of a native whom we look upon as an inquirer. The storm lasted about three hours, which time I spent in religious conversation with this person, endeavouring chiefly to make him feel the importance of being in earnest in his inquiries into the truth of the christian religion. He professed to believe the Scriptures; but I told him

this was not enough; you must have a change of heart, must be born again; if you die without this, and once get into hell, you can never hope for deliverance afterwards. According to the Burman system it is not so much matter where a person goes when he dies, for if he is miserable, he thinks within himself, Well, this misery is to last only for a given period; when the term is out I shall be released, and be put on probation again, and have another chance of obtaining the happiness of the celestial regions; but it is not so according to the true Scriptures; they teach us that the misery of those who are once cast into hell is interminable. Think on this, and allow your spirit no rest until you become a true disciple of Christ. He was solemn, and promised to make the concerns of his soul his chief business. His wife also professes to be desirous of examining the new religion, but she was not now at home.

15, Sabbath. On account of the heavy rain this morning our assembly for Burman worship was not so large as on the two preceding Sabbaths. Last Sabbath there were 48 persons including the school, and to day 28. The plan which we have lately adopted for our labours among the natives on the Sabbath is this. We commence publick worship about 9 o'clock. Dr. Judson offers up a prayer, reads a portion of Scripture, which he expounds, and then makes a closing prayer. Most of the assembly remain some time after the publick services are ended; the females go into a room with Mrs. Wade for religious conversation; the men remain with Dr. J. for the same purpose; I go into the school-house to catechise and exhort the children of the school. Thus each has a particular department of labour, in which we spend the time from the close of the publick service till 12. In the afternoon we have worship in English: And in the evening

the disciples come again for a prayer-meeting.

19. Very heavy rain every day for the last week, so that I have not been able to renew my attempt at preaching in the streets until today. This morning I went out for the purpose, but did not succeed. Indeed I begin to think it impracticable to do much in this way, because the business of buying and selling in the Bazar is performed wholly by the females, while the men, particularly in this place, are employed here and there in boats lading, or unlading ships, cutting down the forest, &c. &c. so that scarce any body is to be met with in the Bazar, except women, and it would be considered by natives quite out of character for a religious teacher to stand in the street conversing with females, though upon the subject of religion. They are taught by their own religion to feel strong prejudices in this respect. It is hardly allowable for a priest to speak to a woman on any occasion. In my walk, however, I met with an aged priest, and entered into conversation with him. I asked him his age. He said he was 70 years old. I said, you are quite old, and cannot live long; have you any dread of death? "No."

*Teacher.* Where do you expect to go when you die?

*Priest.* To the Nat country, (that is, the celestial regions.)

*T.* In your former states of existence have you ever lived in the Nat country?

*P.* I don't know, I cannot recall to mind any of my former states.

*T.* What evidence have you that when you die you will be born in the Nat country?

*P.* I find in the sacred books that such and such meritorious deeds produce such and such rewards; by this only I know that when I die I shall be born in the Nat country.

*T.* But according to the sacred

books, formerly various persons became priests, and in seven days, by close attention to certain formulas, they became so perfect that they could ascend from the earth and traverse the air as they liked. Is it possible for you to attain to the same state of perfection by the same means now?

*P.* No; that was in the time of Gaudama; then the priests had the advantage of his immediate instructions; he directed them what formulas to use, but now we have not this advantage.

*T.* Why not? you have the pagodas, images, &c. which Gaudama taught you to look upon as his substitutes after his annihilation; that by worshipping and making offerings to them you would obtain the same advantages as if you did it to himself in person. Go therefore to the images which you worship and inquire.

*P.* True they are Gaudama's substitutes, but they cannot see or hear or speak. How then shall we learn of them?

*T.* But the particular formulas which formerly produced such wonderful effects are recorded; try those same formulas.

*P.* We do, but cannot obtain what was formerly obtained by them.

*T.* If then the observance of the same rules now produces no effect, the power of your formulas seems to be lost; what evidence have you then that the observance of them will ever procure you the blessings of annihilation, or any other reward?

*P.* When I get to the Nat country I shall know more.

*T.* What advantage can you expect there? According to your sacred books there are priests, no opportunities of obtaining merit; it is only in the state of man that you can make any advances in the road to annihilation; therefore, after you have enjoyed the pleasures of Nat country, and become a man again, having expended your former

stock of merit in the pleasures of Nat country, how will you be any better off than you are now? and in this way how will you ever obtain the blessings of annihilation?

*P.* What you say, teacher, is true, all true. What law shall I observe, and thereby obtain annihilation?

*T.* You cannot obtain this by the observance of any law; but if you will obey the law of Christ, you will obtain that which is much more desirable.

I then gave him Dr. Judson's tract, which he promised to read and consider carefully.

25. It still rains almost incessantly. I spend my time in reading Burman with my teacher, and in making improvements in my Burman concordance; but I am not satisfied. I wish to be more immediately employed among the natives. It seems however impracticable without we had a *zayat* for publick preaching, which we have not at present; and the uncertainty of remaining here is considered too great to justify the expense of building one.

Aug. 3. The prospects of Amherst as a missionary station seem more and more dark, so that we have nearly comé to the conclusion that it is necessary to remove to some other place, either Maulaming, Tavoy, or Mergui. Sir Archibald is about to examine the channels of the river more thoroughly than has been done hitherto in the hope of finding good anchorage ground for ships, somewhere about 15 miles below Maulaming. If he succeeds in this, Amherst will no doubt be wholly deserted in a very short time.

7. We are at length convinced that we ought not to continue on the very borders of an inviting field of labour, such as Maulaming is, without entering into it merely to save the expense of new buildings; we are sorry indeed that the mission should sustain the loss of the houses

already built; but what is it when compared with the loss of labour among the heathen month after month which is sustained by continuing here? When the buildings were erected there was every probability that the population of the place would increase. But instead of that, one event after another has occasioned a continual decrease. These events could not be foreseen. And ought we now to be the last to leave the place, and deprive a numerous population at Maulaming of our missionary labours for the purpose of saving four or five hundred rupees? [about \$230] We think it wrong; and are the more convinced of this by repeated assurances from brother Boardman that his house is daily thronged with Burmans, who ask for information respecting the christian religion. Dr. Judson is to go up the first opportunity, and commence his labours among the people, and at the same time be collecting materials for a new building, as there are no houses to be hired, that as soon as the rains subside a little we may put up a house, and remove the mission establishment.

10. Dr. Judson left us for Maulaming.

12, Lord's-day. Dr. J. being gone, it became my duty to conduct the usual services in Burman. It is the first time I have attempted in this language any thing like a sermon. Some of the difficulties which I experienced in attempting to put my ideas into the form of a connected discourse arose probably from a kind of diffidence which always attends a first attempt at any publick performance, so that I feel encouraged to go on until that embarrassment is overcome, when I shall be better able to judge whether my knowledge of the language is sufficient to enable me to communicate religious truth in the way of sermonizing so as to be tolerably well understood by the Burmans; for until I can do this I should dishonour



the cause rather than promote it by attempting to preach publicly; Moug Shwa-ba however assured me that what I said to-day was understood. I had only a few hearers except the school children.

19, Lord's-day. Fine clear weather; had about thirty hearers besides the children of the school. After sermon had some interesting conversation with Ko Myat-poo, the inquirer, and two or three others. Ko Myat-poo asked for some form to direct him in prayer. I directed him to the forms of prayer in Dr. Judson's tract, and at the same time told him that the prayer of the heart was much more acceptable than the mere repetition of any form however good. Mah Doke asked for a tract for a female of her acquaintance who lived at some distance, and was unable to come to worship; the person some time ago got hold of Mrs. Judson's catechism, and having read it, desired "more of that kind of writing."

26, Lord's-day. Had incessant rains during the week, but fine weather again to-day. It has so frequently been the case that the weather has been extremely wet during the week, and fine on the Sabbath, that it is a subject of remark among the Burmans; they seem to think there is something peculiar in our worship-day to occasion this.

Had about fifteen persons besides the school at worship. It should be remarked that most of those who attend worship are the parents and other relatives of the children in the school; so that we expect nearly all of them will follow us to Maulaming. I spent the evening in instructing Moug Shah-bu, (a Burman who lives on our premises,) in the doctrine of Christ. He some time since discarded the Boodhist religion, and now appears to be really intent on considering the Christian religion; but his understanding being naturally dull, it is difficult to get an idea fixed in his

mind. However, when it is fixed there it seems permanent. He may certainly be denominated an inquirer. There are several females who listen attentively to Mrs. W's instructions, and who profess to have given up their old religion.

Mah Men-la, who has been afflicted with the dropsy, for several weeks past, is daily growing worse; in all probability she will not live long, but she expresses no wish to recover, and her mind is in a very happy frame; she will leave behind her a most undoubted evidence of true piety, and her loss will be greatly felt by the little church in which she has so long been a burning and shining light.

Sept. 2, Lord's-day. Had twenty five new hearers at Burman worship; the whole assembly, including the school children, was about sixty persons. The new hearers apparently listened with good attention. With the men, both before and after worship, had much conversation. They seemed quite astonished at some ostensible evidences which were brought forward as facts to show the incorrectness of the Burman scriptures on certain points. One said, we have believed the Burman system because we knew no better; and they all appeared anxious to hear the subject further illustrated. The orrery assists very much in demonstrating the errors which Gaudama taught relative to the solar system, &c. and it is easy for them to conceive that if he was wrong in one point, he might be wrong in every other, as he pretended to be possessed of omniscience. One of the men putting himself in a supplicating posture asked for further instruction. I said, very well, come and hear as often as you like, and your mind will be enlightened by degrees. He said, have you no writing to give that I can read at home? I gave him Dr. Judson's tract. I hope at least to see some of them again.

Mah Men-la has failed very much in the last week. Her mind is still in a calm and happy frame. She says, when she leaves the body, the first thing she shall wish will be to go and fall down at the feet of the Saviour, and thank him for sending teacher Judson to Burmah, and for directing the words of grace so as to reach her soul.

3. Since Dr. Judson left us, I have employed part of each day in writing in Burman dissertations on some of the leading points of doctrine in the christian religion, with the design of qualifying myself to preach with more ease by habitually and closely thinking on those subjects which are to be discussed in sermonizing, and by learning to put those thoughts into the Burman idiom; also by writing I have time to search out the most suitable words to express the ideas intended which cannot otherwise always be at command when they are needed. I think this mode of studying equally as necessary as reading Burman books.

9, Lord's-day. About forty hearers in all. None of the new ones who come last Sabbath were here today. Moungh Shwa-ba told me this evening that after he returned from worship some of his neighbours asked the day of the week, and on his telling them it was worship-day, they said they were sorry they did not know it in the morning, because they wished to attend worship; and begged he would hereafter tell them when worship-day came that they might go and hear the gospel. As soon as we get to Maulaming we must have zayats where we shall be ready to preach every day; then the people will have no excuse of this kind. I now invite all who come on the Sabbath to come whenever they please and hear; but they are diffident about coming in this familiar manner to a private house.

10. This evening between eight and nine, Mah Men-la put off this earthly house of her tabernacle, and

we have no doubt she has now entered the mansions which Jesus has prepared for his followers.

11. Have just returned from committing the body of our aged sister in Christ to the dust, to mingle with its original earth until the glorious resurrection. Much respect was shown to her memory by the natives, about a hundred of whom followed her remains to the grave, where I took the opportunity of addressing them on the subject of death, the resurrection, and general judgment; they listened with silent attention. What impressions were made on their minds I know not.

Mah Men-la, from the time of her embracing christianity to her death showed by her fruits not only that she was truly pious, but eminently so. During her illness she enjoyed the greatest composure of mind; though she was fully persuaded that she should not recover, she bore her pains with great fortitude. Now and then she expressed a wish that death might soon terminate them; but this desire arose from the assurance that when absent from the body she should be present with the Lord, would be free from sin, and perfected in holiness. She died without a groan, or even a gasp. She seemed like one falling into a sweet sleep after many restless days and nights; and truly she sleeps in Jesus.

16, Lord's-day. Had an assembly at worship of about fifty in all. We certainly have a very good assembly on the Sabbath generally, (considering the small population of the place,) particularly since Dr. J. went up to Maulaming, owing, no doubt, to the abatement of the rains. If we had a zayat in town, I should think it duty to remain here for the present; but the prospects of the place are not sufficiently encouraging to justify the expense of building a zayat. I have made several efforts to do something in the Bazar in the way of preaching with-

out a zayat, but have not succeeded; thus as far as it respects immediate efforts among the natives, the week is nearly lost, whereas I think we ought to be in a situation to labour every day among them; hence we are still of opinion that it is best to remove to Maulaming, which to all appearance is a permanently settled place, and take along with us as many of our old hearers as we can persuade to go.

23, Lord's-day. Had but few people at worship on account of its being very rainy. The school however forms something of an assembly even when there are none in from town. Ko Myat-poo who has frequently been mentioned as an inquirer, never fails to attend worship unless he is from home or ill; this is a very good evidence in his favour, but he does not yet exhibit those marks of deep conviction of sin which we desire to see; he acknowledges himself a sinner, and there has been an evident change in his conduct for the better; but he seems to have the idea that as his former sins were committed in his ignorance, they are somewhat excusable; he feels less the importance of repentance than of faith. I commented on St. Paul's discourse to the Athenians on Mars hill. Some of the remarks that were made seemed to take particular hold on his mind, viz. my remarks on the 24th and 25th verses of that chapter. As soon as worship was over, he said, "Gaudama did not create men nor feed them, but he was fed by them; he was dependent on his worshippers, and by their offerings he was fed and clothed. The Eternal God created and sustains his creatures; he receives nothing from them, but they receive from him life and breath and all things. In this the Eternal God and his worship are very different from Gaudama and his worship, &c. He was the more struck with this difference because the Burmans according to their own religion can

scarcely form any idea of worship that is unconnected with gifts and offerings. In reading their sacred books it is very easy to see that the whole scope and aim of every thing is to procure a liberal supply for the priesthood.

30, Lord's-day. More people at worship than last Sabbath, but the assembly was not large. As quite a number of those who usually attend worship, intend following us to Maulaming, and others have not yet made up their minds about it, this subject became the chief topick of conversation after worship. I think they all feel really attached to us, and would be glad to follow us, but they must give up as lost their present houses, and build anew in case they leave this place, the expense of which some of them are hardly able to bear; this makes them hesitate.

Yours, &c. J. WADE.

---

MR. BOARDMAN'S ACCOUNT OF HIS  
BURMAN MALE SCHOOL, IN LET-  
TERS TO THE COR. SEC'RY.

*Maulaming, Jan. 15, 1828.*

Rev. and dear Sir,

We have lately received several letters containing inquiries respecting schools for Burman boys. As the brethren here had previously agreed to have a boys' school commenced, and had requested me to take charge of that department, it devolves on me to answer those letters, and to communicate our prospects and sentiments in reference to this subject. It is considered unadvisable, so long as the number of missionaries continues so small, for one of that number to devote *all* his time to schools of any kind. Should our number be increased, more attention may be paid to this important branch of missionary work.

Still it is thought best to continue, and somewhat to increase our efforts in the school already begun, and we are accordingly looking for more scholars. The following, among others, are the principal reasons why we think boys' schools demand our attention :

I. The boys of christian parents, if not taught by us, will grow up in ignorance and idleness, and consequently in vice, or they must be sent to the Burman *Kyongs*, when their first lesson will be to bow down to the *black board*, to worship the priests, and to commit to memory stanzas in adoration of Gaudama; and their whole course of study will be through volumes of errors, falsehoods, and idolatry. All Burman schools are theological seminaries; and boys are taught Boodhism as they are taught their alphabet. It would be wicked in the extreme for Christian parents to send their sons to such seminaries; and many parents cannot instruct their children at home. The only proper alternative, for us is, to instruct them ourselves.

II. If we have a school for the boys of Burman Christians, we may instruct others at but a small increase of expense. The same school-house, the same teacher, the same sort of books, will answer for all alike.

III. If God should vouchsafe his blessing, as we may reasonably hope he will, great individual and publick benefit will result from a boys' school. It is scarcely necessary to advert to the importance of *early instruction*. May we not reasonably hope, that in a few years, perhaps sooner, some, if not all the boys who are thus trained up in Christian instruction, may be savingly converted to God? Who can compute the advantages which have already resulted from boys' schools in Ceylon and Palamcattah, and some other places? We are not aware of a single reason why schools may not be as useful in

Burmah as in those places; nay, in some respects, the prospects are in our favour. Many boys trained up in schools there are now not only rejoicing in God themselves, but are successfully preaching the gospel to others. And if only a small part, or even none of the boys in our schools should be converted at present, we may hope,

IV. That truth communicated to their minds when young, will not be entirely forgotten in after life. At any rate, the truth will thus become effectually circulated through the mass of the people. And truth is like leaven, *it will operate*.

V. Many persons will contribute more readily and more liberally for the support of schools than for any other missionary object.

VI. A beginning has already been made. Friends in North Yarmouth, Framingham, and Lower Dublin, have been contributing for several years; and amid all the discouraging circumstances of the late Burman war, for the support of Burman boys, a beginning has also been made here. Mah-men-lay, an excellent Burman Christian, on dying, left her two sons in the guardianship of the missionaries, requesting that they might receive Christian instruction. This seemed a providential intimation, and accordingly, on the 27th of November last, the school was commenced with those two boys. We have since received another boy, and shall probably receive others soon.

I am happy thus to be able, before I can preach publickly, to contribute, in some degree, to this interesting object. And I am the more happy, as my attention to the school is no impediment, but rather an assistance to me in acquiring the language.

It is proposed to distinguish these children, in our communications, by the names of *Stephen Chapin*, *Charles Train*, and *David Jones*,

according to the request of their benefactors.

As to the expense of the school, we cannot yet speak with certainty; but it must necessarily be some what greater than that of similar schools in Ceylon. Every article of living here is enormously dear, and will continue so at least for a considerable time. The whole expenses of an individual scholar, including food, clothing, teacher, books, school-room, &c. will not probably be less than thirty dollars per annum. Fifteen or twenty boys could be taught in our school, this making the whole expense between 450 and 600 dollars. It is desirable that each society which intends to support a scholar, should raise at least this sum. When one society cannot do it, two or more may be united.

It will be readily perceived, that if the friends in America wish to favour this object, there is an immediate call for increased exertion. If suitable scholars should be obtained, all the money which has been raised for this object will have been appropriated, before new remittance can reach us. At present we know of only *three* societies in America whose funds are specifically appropriated to the support of Burman boys. May we not hope, that shortly, a number of new Societies will be formed to aid this encouraging part of our work? We feel persuaded that the interest felt in missions by the friends at home is such, that a mere exhibition of facts is sufficient. The Churches in America will not suffer this cause to languish for the want of pecuniary support. While they contribute their worldly property, let it be accompanied with the daily prayer that both the teacher and the taught, in this school, may be graciously favoured with the light of life.

I remain, Rev. and dear Sir,  
yours, in the service of Christ,

GEO. D. BOARDMAN.

JUNE, 1828.

Maulaming, Jan. 18, 1838.

Rev. and dear Sir,

As a suitable accompaniment to the foregoing letter, I subjoin the following *notice of the boys in the school*:

It has been already stated, that the school was commenced with two boys, left by Mah-men-lay. These boys were not her own, but adopted sons. The eldest (Shway Kyo, to whom we gave the name of Stephen Chapin,) is her nephew, but being left an orphan, he was taken, according to Burman custom, into his aunt's family, and treated as her son. He is about twelve years of age—can read intelligibly—has a good understanding—and, in general, a good disposition. He is, at times, thoughtful, and always respectful in his attention to religious instruction.

The younger boy (Kyet-gyee, to whom we gave the name of *Charles Train*,) is now about nine years of age—can read a very little—and is as bright and shewd as we could desire. Both of these boys have learnt the Burman Catechism, and several forms of prayer. The eldest has committed to memory the Burman Tract, and is now studying Geography. For some interesting conversation with these boys, I must refer you to my Journal for Dec. 4th and Jan. 2nd.

On the decease of Mah-men-lay, they would have been taken into the family of her younger sister, Mah-Doke, who is also a member of the church, and whose husband, Moug Dwah, was baptized yesterday; but Mah-men-lay left them in the guardianship of the missionaries, with the request that they might receive a Christian education. Of course they will be kept in the school as long, and will receive such an education, as we think best.

The third boy (Shway-yo, to whom we gave the name of *David Jones*,) is the son of a Talieng woman. He is about five years old, has learnt his letters, and can re-

peat the Burman Catechism, and one or two forms of prayer. He has been in school only a short time, but discovers considerable aptitude in learning. His mother has given him to us for — years.

This morning, four little Karen boys were brought and offered as scholars; three of whom will probably be accepted. The fourth is still too young. They brought no clothes whatever with them, except a piece of cloth, about two yards long. By huddling together, they endeavoured to wrap this around them all, thus making a very singular appearance. Mrs. Boardman has given them some clothes to cover themselves from the cold with which they were shivering.

The Karens are a distinct people living in the interior of Burmah and Pegu, generally in separate villages, somewhat like the Aborigines of America. They are thought by some to be a superior race to either the Burmans or the Taliengs. Although living in the countries of Boodhists, they do not worship Gaudama; and it is said by some, that they have no religion at all. If so, we hope they will the more readily receive the gospel. Although they have a language and customs peculiar to themselves, their intercourse with the Burmans and Taliengs, leads them often to learn the languages of those respective nations. On this account they are not even now, entirely inaccessible to us; but we hope the door of access is about to be opened much wider. One of these Karens has been employed for some time by brother Judson; and it is hoped that he has found *the pearl of great price*. He has requested baptism, and will probably receive it soon. I have made these remarks respecting this people, because we shall probably have occasion frequently to allude to them.

The father of two of the boys who were brought to day, together with his eldest son, who had arrived at an age sufficient to be somewhat serviceable in the family, was not long since, unfortunately sunk with his boat and drowned in the river. His wife was thus left with two daughters and two sons, all, except the eldest daughter, too young to provide for themselves. To add to their affliction, the mother soon died, leaving her children doubly orphans, and strangers in a strange land. Brother Judson, with some others, erected a small house of charity which this family are now occupying. Thus these poor children find themselves comparatively comfortable. The elder sister now wishes to put her two brothers under our care. They appear to be about five and six years old.

The third of these boys is a son of a Karen, who is in some way related to the poor family just mentioned.

These boys are exceedingly wild, as though just caught in the jungle; they can speak Burman a little, but they know not a letter. They appear sprightly, and we trust Providence has cast their lot here for some important purpose. Perhaps God will be pleased to convert them, and send them as missionaries to their benighted countrymen.

Who can reflect on the condition of these children, without feeling a desire that they may be brought to know Christ, and may become partakers of divine grace? We feel persuaded that the benevolent in America will provide for their support, and unite with us in prayer to God, that they may become rich blessings to their destitute and perishing people.

I remain, my dear Sir, yours, in the Gospel of Christ,

GEO. D. BOARDMAN.

## LIBERIA.

EXTRACT FROM MR. CRANE'S LETTER TO THE COR. SEC'RY.

*Richmond, April 25, 1828.*

Dear brother Bolles,

I have no doubt that large numbers will emigrate to our African colony in future. Thousands both of those now free and of liberated slaves will I think unquestionably go there; and the ratio of emigration must increase as the colony enlarges and becomes able to receive them. The emigrants and the natives will find no great difficulty in amalgamating; and I have very little doubt that should we live twenty years longer we shall see a nation of free people spread along the west coast of Africa, and far into the interior, and taking a respectable stand among the Christian nations of our world. And how needful that these people should possess the Bible. The Bible will make missionaries there of the most useful kind. A respectable Missionary Society was formed two years ago at Monrovia, with brother Cary as President; and I trust the "little leaven," already operating in South Africa, and in the English and American colonies on the Western coast, will ferment and spread, "till Ethiopia, from the Mediterranean to the Cape, shall stretch forth her hands unto God." The work is going on, and I long to see our Baptist brethren throughout the United States warmly engaged in it. We can assist brother Cary in enlarging his school operations. There are now eight different settlements or trading establishments belonging to our little colony, and at each of these we ought to establish a native school if we can raise the means to support them. Teachers I believe can be found either already there, or among those who are preparing to go there; and a large supply of Bibles and testaments, and school books and stationery, will be wanted to supply

them. Our Tract Societies too may do much good by sending tracts among them.

Yours in the Lord,  
WM. CRANE.

## THE TWENTY-SIXTH ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

THE Annual Meeting of this Society was held on Wednesday morning, May 28, 1828, at the Second Baptist meeting-house in Boston, when the Secretary read the following interesting

## REPORT.

IN the performance of their duty, the Trustees have sent several missionaries to those who were destitute of the preaching of the gospel. They have also afforded considerable aid to feeble churches. The utility of each of these modes of employing the Society's funds, will best appear from the letters of the missionaries who have been appointed, and from the representations of the churches which have solicited aid. The Trustees therefore would in their Report exhibit facts rather than arguments; and the statements of Societies struggling for existence, in preference to any appeals of their own.

The following extracts are from the journal of brother David James, who has been engaged as a missionary in the

*Province of New-Brunswick.*

"Feb. 1, 1827. I visited Cardigan, and spent two weeks in that settlement. Preached every evening, and three times on Lord's-days, and administered the Lord's supper once. This small church in their destitute state maintain good union and love, and meet three times on the Sabbath, and once or twice on week days, for the worship of God.

15. Left Cardigan and travelled fifty miles to visit Miramichi, and preached on the Sabbath, the 18th, in a log house. It was crowded both fore and afternoon. The peo-

ple were very attentive. They had not heard a sermon since I visited them the year before. I travelled this week only 20 miles, visited nearly all the families in that distance, and preached almost every evening. Preached twice the last Sabbath in this month in one of the settlements that was destroyed by the late fire. The people have got their houses built, and begin to be comfortable again, and are more anxious to have preaching than formerly.

March 1. I left this settlement, and travelled forty miles down this river, and preached in different settlements on its banks. I spent the first Sabbath on the north-west branch, and preached twice to a very attentive congregation. On the second Sabbath in this month two offered themselves as candidates for baptism, a father and his son. I appointed a conference meeting on the next Saturday, when they related their experience, and were received by the church. They were baptized on the Sabbath, on a profession of their faith in Christ, and it was a good time. Preached twice and administered the Lord's supper the same day. Visited from house to house during the week, and preached twice in the evenings. Preached in the same place on the last Sabbath in March.

I left the settlement on Monday, the 26th, and visited the south-west branch of the river. Spent the week in visiting and preaching in the evenings. Preached twice on the first Sabbath in April to a small congregation. The inhabitants on this river are very much scattered.

I left this settlement on Monday, the second day of the month; visited Newcastle, one of the towns that was destroyed by the late fire, and spent the week in visiting among the people. Preached twice on the Sabbath to an attentive congregation, and on the week evenings in different parts of the settlement. On the 14th attended conference on the

north-west, and preached twice, baptized one young man, (a native of Portland,) and administered the Lord's supper; it was a precious season to many souls. I left the place on Monday, the sixteenth of the month, and visited again the south-west, preached twice in the week, and the remainder of my time I spent in visiting the different families. Preached twice on the fourth Sabbath in the month; the people were very attentive. In my visiting on Monday, I found one who had obtained a precious hope by believing in Christ.

On the 25th, I left the settlement and visited Newcastle the second time, and spent three Sabbaths in preaching and visiting from house to house. I was very much refreshed in my own mind. The people were very anxious to have a Baptist meeting-house, but are not able to build.

On the 19th of May, I attended another conference on the north-west, and on the third Sabbath of the month preached twice, and baptized one, (the person I alluded to above,) and administered the Lord's supper; it was a season of refreshing to many. Left the north-west on the 22d, and travelled forty miles up the south-west river, visited the people from house to house during the week, and preached twice on the Sabbath.

Travelled ten miles on Monday, and preached in the evening to about forty people.

Travelled eighteen miles on Tuesday, the 29th, and spent the remaining part of the week in visiting and preaching twice on the first Sabbath in June.

Left on Monday, travelled fifty miles, and reached Cardigan settlement on Wednesday the sixth day of the month. Spent four weeks in preaching and visiting the people.

I was very kindly received among the people in all the different settlements, and I hope the Lord will bless his word to do good to the



souls of men. I received no contributions in all my travels this year, the people on Miramachi being reduced by the late fire, and the timber trade failing, the merchants and all the people are in distressed circumstances. The donations I received from individuals will amount to fifteen dollars. My expenses have been only ferriages, which come to four dollars.

I feel myself under deep obligation to the Board for their help in time past. I have not received in the three years past enough to furnish me with raiment from any other quarter, and I have spent the whole of my time in travelling and preaching. I hope that the friends of your Society will greatly increase, and that all the servants of the Lord Jesus who are under your patronage will be crowned with abundant success in winning souls to Christ."

The following extracts are from the journal of brother Jacob Hatch, who has been engaged as a missionary in the State of

*Maine.*

"I have spent twenty-four weeks in Dexter, Garland, Exeter, Corinna, and Williamsburgh. In the latter place, which is about thirty miles from my residence, I found a number of brethren and sisters, scattered like sheep without a shepherd. In compliance with their request, and the advice of a council, they were organized as a branch of Charlestown church, about twelve miles from them. Three others related their experience, and were baptized the next Lord's-day. In Garland I hope my labours have not been in vain. I brought together a number of the dispersed followers of Christ, and with the assistance of other brethren they became a branch of the Dexter Baptist church. They have employed me to preach with them one fourth of the time, and appear to possess a willing mind to do according to their ability. There has not been a general reformation

among the people, but I trust the hearts of Christians have been refreshed. During this mission I baptized three persons in Corinna, and one in Garland. The brethren generally are poor and much scattered. I rejoice that by the assistance of the Holy Spirit on my efforts they have begun to manifest the grace of benevolence. A short time ago there was scarcely any preaching. Now, they support me half the time, besides doing something in aid of Foreign Missions.

When I view the destitute situation of the towns around me; and extend my views up the Penobscot for ninety or one hundred miles, where there are many inhabitants that are almost destitute of the means of grace; I am ready to say, let me go, and spend and be spent in the cause of Christ. O that all our brethren might feel the weight of this cause, and pray the Lord of the harvest to send forth more labourers."—In

*Vermont,*

Mr. Peter Chase has spent twenty-six weeks in the service of the Society. At Williston he succeeded in forming a church consisting of eighteen members. Since that event he has baptized two young men in the same town, and attended a church-meeting, which, he remarks, "was a precious season." He has also prevailed on a little company of disciples in Huntington, twelve in number, and all heads of families, to become a branch of the Baptist church at Hinesburgh. Previous to the 15th of May he had baptized four in Huntington, and expected to immerse others on a profession of their faith the following week. The prospects in that place are very good. It is expected that there will soon be a respectable church there, walking in the order of the gospel.

Mr. C. has encouraged the organization and support of Missionary

Societies, and the circulation of the American Baptist Magazine, one hundred and five copies of which he distributes monthly.

*Massachusetts.*

The publick and private instructions of brother Wm. Bentley, who had an appointment from the Board of 6 weeks, have been greatly blessed. The Society that particularly enjoyed his pious and faithful labours, has been encouraged to commence the erection of a new house of worship, which will be finished this summer. The members of the church have sent their unfeigned thanks to the Board, for their great kindness in sending Mr. Bentley among them. They add, "You will never lament it. We can safely say, that the seven weeks which he spent among us were the most interesting that we ever witnessed. He was incessant in his labours; preaching and visiting from house to house. During the short time he was with us, he had the pleasure of baptizing fifteen persons."

*New-York.*

Our esteemed brother, Whitman Metcalf, has been occupied six months in missionary labour in the western part of this State. He writes, "I have not the pleasing intelligence to communicate of a special revival of religion. Yet I have much reason to bless God that I can say his cause is advancing; and that this wilderness, which has budded, brings forth fruit. I supply the church in Sardinia half the time. The remainder is spent in Springville, and in Holland. I also visit other churches, and the destitute settlements around. As to the church in Sardinia, we have realized more than our most sanguine expectations. For two years we have enjoyed a most blessed union. Only one has been excluded of the one hundred that have united during the time I have been with them. Our church meetings are well at-

tended; generally from fifty to eighty are present, although many of them have to come from five to seven miles. Our meetings on the Sabbath continue crowded, so that we suffer much inconvenience for want of room. We expect to build a house the present season in which to worship. The work is already commenced with flattering prospects. The building is to be 40 by 50 feet, with galleries and a belfry. Besides this we have erected a pastoral house which I now occupy. With all these expenses on our hands we feel grateful that your Society are able and disposed to aid us."

The Trustees would remind the Society for their encouragement that when their missionary first went to Sardinia, the church was in an extremely low condition, and that the accessions alluded to of one hundred members, and their present delightful prospects, are very much owing to their seasonable patronage.

*Pennsylvania.*

Mr. Benjamin Oviatt has itinerated under the direction of this Society in Pennsylvania for 3 months. He seems to have been active and successful. Having baptized some hopeful converts at Little Valley, he, with some other ministers, in October last, assisted in embodying a church, consisting of twenty-five members. Since that time he has administered baptism there repeatedly. On the first Sabbath in April last, when he administered the Lord's-supper to them, such had been their flourishing condition that there were forty-five members in the church, and other additions were expected. In Great Valley he preached and baptized, and assisted in the constitution of a church at Bolivar consisting of thirty members. Having mentioned several other destitute towns which he had visited, your missionary adds, "I have baptized in this tour sixteen

persons, and broken bread to several churches." The church at Little Valley speak in grateful terms of the kindness of the Board, and in high approbation of the fidelity, zeal, and success of Mr. Oviatt.

*States bordering on the Mississippi River.*

The Trustees have appropriated three hundred dollars with a view of encouraging the operations of three newly formed Missionary Societies in the above named States. It is believed that great good will arise from these institutions at the west. A spirit of enlightened christian enterprise has already been manifested by several individuals. But they need the counsel, and especially the pecuniary aid of their brethren in the older States. Without this, their most important plans will fail. The wants and the means of that region will be better understood perhaps by the following extracts of letters addressed to your Corresponding Secretary. They are entitled to great consideration, because they were written by one, who, for a succession of years, has been indefatigable in his exertions to elevate both the intellectual and religious condition of its inhabitants; and who is at this time voluntarily subjecting himself to great privations for the sake of bringing his beneficent plans into successful operation.

In a letter dated Rock-Spring, July 2, 1827, Mr. Peck remarks:

"Since my last communication, we have been prospered in the various objects which we are endeavouring to promote in this country. Brother Holmes, our Missionary in the upper counties, has been labouring diligently and successfully in his circuit. A revival of religion has commenced under his labours, and one or two other brethren, in the counties of Morgan and Sangamon. It extends through three or four settlements for more than twenty-five miles, and bids fair

to be a powerful work. Several persons have been baptized. Mr. Holmes has excited a new interest in favour of the Bible Society. He has also been instrumental of increasing the number, and of giving force to the energies of Sabbath schools in his district. Thus in the short space of three months, he has fully evinced that the circuit system of missions is vastly superior to any other in a frontier country. While the missionary ranges over a wide field, and visits hundreds of families, and preaches the 'common salvation' to thousands, he returns at stated times, and frequent enough to deepen the impressions occasioned by his former visits."

He observes in another letter: "That when the messengers from two churches on the Gasconade came down fifty miles to the Missouri Association at Beouf, sixty miles west of St. Louis, and repeated the affecting tale of their deplorably destitute condition; that they had enjoyed no regular preaching for four years, and had only been visited by a minister about thrice in that time, I could not help pitying their condition. And when I informed them that the brethren at the east had learned their situation, and would aid in sending them a missionary, they went home with tears in their eyes—so rejoiced were they that after so long and dreary a winter, the spring of hope had begun to revive. These people live fifty miles from any Baptist preacher on their side of the river. There may be preachers nearer on the north side of the river, but they cannot cross conveniently at a place that is less than that distance."

In speaking of the Theological School which has been established at Rock-Spring, as well as of the great need of missionary aid, Mr. Peck is peculiarly anxious that his friends at the east should do for these objects all they can. And it does appear to the Trustees that this vast western field is highly de-

servicing of cultivation. It is sincerely hoped that those who are interested in Domestick Missions will seriously consider the claims which the Theological School and the itinerant measures at the west have upon their charity. We should feel extremely grieved to learn that either of these objects was relinquished for the want of funds; because we believe that they are both calculated to produce a great amount of good in that country.

The following ministers have also received appointments from the Board:

	MO.
Samuel Glover,	3
Benjamin Dean,	3
Jonathan Blake,	3
Eliab Going,	6
John Peak,	3

#### *Aid to Churches.*

A little more than eleven hundred dollars have been appropriated to this object. The whole of the above sum has been apportioned, as the cases seemed to require, among 15 churches. The Trustees have felt this part of their duty the most difficult. They have experienced the most painful solicitude in some cases lest they should afford aid where it was not wanted, or reject applications which ought to be admitted. They wish, however, to have it distinctly stated that it is morally wrong for churches to apply for aid who are able to help themselves. This is robbing other churches to enrich their own. Nor do the Trustees think that with their limited means they ought to apply the funds of the Society to churches which are in a hopeless condition, and have no expectation of rising. They offer these suggestions that they may be spared the pain of rejecting unsuitable applications.

It affords us great pleasure, however, to believe that the relief afforded to all the churches was need-

ed, and has been followed in most instances with very beneficial results.

From one church thus assisted we have received the following communication.

"We express to you our grateful thanks for your generous grant of fifty dollars to aid us in supporting the ministry of the gospel this year. From the scantiness of our means and the opposition with which we have had to contend, our efforts to promote the cause of Christ, have hitherto been made in comparative obscurity; but the encouragement received from your Society has strengthened our hands, and now in the name and by the help of God we shall keep our colours publickly hoisted." The pastor of the same church says: "It will gratify you to hear that the Lord is making bare his holy arm among us. Last Lord's-day I baptized three—the Sabbath before two—and next Sabbath I expect to baptize two or three more. Indeed we think that the work is likely to become general throughout the Society. There are several individuals who seem to be under a deep sense of their sinful and lost condition."

Another church having mentioned their pleasing prospects could they enjoy the undivided labours of their pastor remark: "But what grieves us is, the absence of our pastor more than half his time, to provide the necessaries of life for his family His untiring labours have endeared him to us all. He now has urgent and good offers abroad, and his labours are blessed. Eleven have been added to our church since it was constituted. Could you know the devotion of our pastor, and the services and sacrifices of his wife, you would be moved by the Macedonian cry, 'Come over and help us.'" The Board granted some aid. And there is reason to hope there will soon be a Baptist meeting-house in that town.

From the representations made to the Board of the great want of evangelical instruction in Detroit and its vicinity, they were induced to appropriate one hundred dollars towards the support of a minister for one year. Mr. Davis, formerly a student at the Hamilton Institution, arrived there on the 2d of July last, and entered on the duties of his vocation with commendable zeal. In a letter to the Secretary, he says: "Our assemblies were rather small at first, although sufficiently large to afford us some encouragement. By visiting and becoming better acquainted with the citizens, our congregation was regularly increased. At present we have an assembly which will bear a good comparison with those of other denominations. Baptists were never known in Detroit until we commenced our meeting. Consequently we could not expect to find a people prepared for us. Since my arrival I have had the pleasure of baptizing three persons. There are now twelve, including myself and wife, who have regular letters of dismission. We have called a council to meet on the 20th of October with a view of organizing a church. To effect this object we have to send two hundred and fifty miles down the Lake for ministering brethren."

The Society will lament to hear that this devoted servant of Jesus, is at present, if not altogether, laid aside from public usefulness. After mentioning that he had started from Detroit with a view of procuring funds for a house of worship, he was taken sick, from which illness he has not recovered. He writes:—"I cannot express to the Board the feelings which have exercised my mind, on account of being obliged to relinquish the important and promising station at Detroit. Already had the Lord enabled me to collect a small but promising church. I had baptized five persons. We had obtained an

influence in Detroit far beyond our expectations. We had also obtained a donation from the Corporation at Detroit, of a valuable lot for the erection of a meeting house. We had formed a very promising Sabbath School. In the Territory of Michigan, I prevailed on the brethren to form a promising Tract Society; and had formed another in Upper Canada. The field was just opening and smiling in prospect, when the Lord saw fit to deprive me of health, and thus oblige me to leave it. But he knows what is best. His will be done. I cannot close without urging the Board to continue its patronage, to the little church at Detroit." We trust that our brother will share in the sympathies and the prayers of Christians, and that the Lord is now only qualifying him for more extensive usefulness.

#### *Christian Watchman.*

This weekly religious paper, is still under the patronage of this Society. We think it due to the Proprietor, to say that it is ably conducted. In promoting the truth, and refuting error, and in exciting a spirit of liberality among Christians, its influence has been decidedly good and extensive. It has not only aided this Society by calling into action Missionary feelings, and exhorting its readers to sustain Missionary efforts, but it has enriched the Treasury this year with the sum of one hundred dollars; and the Publisher hopes to be able to double this sum before another annual meeting. We therefore earnestly recommend the *Christian Watchman* to all the friends of our Domestic Missions.

#### *American Baptist Magazine.*

When this work was transferred to the Board of Foreign Missions, there was considerable money due from subscribers to the concern. So much of this, however, has been paid, that thirteen hundred and nine-

ty one dollars and fifty cents, have been received by your Treasurer, as clear profits from the Magazine while it was under your direction.

All which is respectfully submitted. DANIEL SHARP,  
*Sec'y.*

The Board of management for the ensuing year is composed of the following gentlemen :

Rev. JOSEPH GRAFTON, *Pres.*  
 „ CHARLES TRAIN, *V. Pres.*  
 „ DANIEL SHARP, *Sec.*  
 Mr. ENSIGN LINCOLN, *Treas.*

*Trustees*—E. Williams, L. Bolles, J. D. Knowles, C. P. Grosvenor, B. Jacobs, G. F. Davis, C. O. Kimball, H. Malcom, E. Nelson, W. Leverett, G. Leonard, H. Lincoln, L. Farwell, and James Fosdick.

This Society was never in a more prosperous state than at present, nor

have its efforts ever promised more to the kingdom of Christ. The meeting was numerously attended, and addressed with much effect by Dr. Wayland of Providence, and Rev. Messrs. Kimball of Methuen, Benedict of Pawtucket, Williams of Concord, Davis of Philadelphia, and Grafton of Plymouth.

The operations of this benevolent Society have always been unrestricted except by its means of doing good. Its missionaries have visited the neighbouring British Provinces, and half of the States in the Union, though its resources have been drawn principally from a very limited territory. We think it has demonstrated what might be done were the combination more extensive, and rendered the subject worthy of serious consideration whether something of a more general character ought not to be attempted by the denomination.

## ANNUAL ACCOUNT

### *Of the Treasurer of the Baptist Missionary Society of Massachusetts.*

#### RECEIPTS.

1827.

June 1. By cash of Mr. Stephens, Eastport,	- - - - -	2,00
„ of Lincoln & Edmands, Agents of the American Baptist Magazine, being profits on the work,	- - - - -	574,96
„ from Cambridge Church and Society, viz.		
Bela Jacobs,	- - - - -	2,00
Elijah Corey,	- - - - -	10,00
Levi Farwell,	- - - - -	10,00
Prudence Farwell,	- - - - -	10,00
William Brown,	- - - - -	5,00
Josiah Coolidge,	- - - - -	2,00
Charles Everett,	- - - - -	5,00
Josiah Hovey,	- - - - -	1,00
Ebenezer Hovey,	- - - - -	1,00
N. Litchfield,	- - - - -	1,00
Nathaniel Stone,	- - - - -	1,00
Collection,	- - - - -	33,86
Mission Box, vestry,	- - - - -	28,91
		110,77
By cash, collected after Missionary Sermon, at First Bap. meeting-house,		27,00
„ of Jacob Richardson,	- - - - -	1,00
„ Mr. Stockbridge,	- - - - -	,50
„ Warren Bird,	- - - - -	2,00
„ Benjamin Putnam,	- - - - -	1,00
„ A. Fisher, jr.	- - - - -	1,00
„ Charles Train,	- - - - -	1,00
„ J. Ballard,	- - - - -	1,00
„ John Sullivan,	- - - - -	2,00

June 1.	By cash of Joseph Grafton, - - - - -	1,00
	" Benjamin Kent, - - - - -	2,00
15.	" of Rev. Jesse Hartwell, Executor to the estate of Mr. Tobey, being part of a legacy, - - - - -	17,62
	By donation from Rev. Jesse Hartwell, - - - - -	10,38
July 4.	By donation from a friend to Missions in Roxbury, being one dollar per month, from July 4, 1826, - - - - -	12,00
7.	By cash of Jonas Evans, - - - - -	5,00
	By dividend United States Stock, - - - - -	4,50
	By cash from third Baptist church in Boston, - - - - -	38,00
	By amount from the Treasurer of the Executive Committee of the Mas- sachusetts Baptist Education Society being interest on Mr. Cornish's legacy, - - - - -	400,00
20.	By Cash from Hugh H. Brown, Treas. of the Warren Association, viz. From New Bedford Church, - - - - -	6,00
	Mite Society for Western Mission, - - - - -	13,00
		<hr/> 19,00
28.	By cash from a friend, - - - - -	50
Aug. 13.	" interest on note, - - - - -	73,00
15.	" from Second Baptist Church and Society, Boston, - 114,18	
	" from Bible Class, do. - - - - - do. - 10,00	
		<hr/> 124,18
29.	" from Middlesex Bap. Miss. Soc. per Mr. Blanchard, Treas. - 42,50	
Sept. 18.	" from Mr. Atherton, - - - - -	1,00
19.	" from H. H. Brown, Treasurer of Warren Association, from New Bedford, - - - - -	15,00
	" from Domestick Missionary Society, Woburn, - - - - -	19,50
	" First Baptist Church, Haverhill, - - - - -	20,00
	" Benjamin Kent, Danvers, - - - - -	2,00
	" Baptist Benevolent Society, Newburyport, - - - - -	5,20
	" from Female Benevolent Soc. of Cambridge and vicinity, - 45,77	
	" Mite Society, Lynn, - - - - -	10,00
	" Female Missionary Society, Malden, - - - - -	16,72
Oct. 4.	" Female Missionary Society, Newton, - - - - -	35,73
	" collected at Prayer Meeting, Franklin, - - - - -	2,40
16.	By collection at West Cambridge, per Wm. Bentley, - - - - -	18,75
19.	By cash from Fem. Ben. Soc. Newburyport, per Dr. Bolles, - 4,60	
26.	" a legacy from Priscilla Badger, late of Boston, per Edmund Par- sons, Administrator, - - - - -	50,00
Nov. 1.	" from a Friend, for the Western Mission, per Mr. Glover, - 3,00	
	" dividend on Stock, - - - - -	30,00
7.	" from Miss Sally Herrick, Treas. of Charlestown Fem. Miss. Soc. N. Y. - - - - -	8,87
	" of Elder Herrick, President of Rensselaerville Association, 8,70	
		<hr/> 17,57
Dec. 8.	" from the Fem. Miss. Soc. in Third Bap. Church and Society, Boston, per Miss Clouston, - - - - -	65,00
17.	" from a friend in Whately, - - - - -	8,00
24.	" from Henry Jackson, Charlestown, - - - - -	3,00
1828.		
Jan. 17.	" from Philanthropos, per Rev. Charles Train, - - - - -	2,00
19.	" of Moses Hadley, Boston, - - - - -	5,00
Feb. 16.	By United States Stock, paid in, - - - - -	300,00
Mar. 3.	By cash, in part of Miss Wyman's donation, - - - - -	290,00
25.	" from Mission Box, per Ann Storer, Cambridge, - - - - -	1,10
Apr. 1.	" from the Cambridge Juvenile Society, - - - - -	26,00
30.	" from a female friend, per Dr. Bolles, - - - - -	1,00
May 9.	" from Ezra Going, overpaid on former account, - - - - -	12,50
	" dividend on Columbian Bank Stock, - - - - -	25,00
10.	" cash from Wm. Nichols, Publisher of the Christian Watchman, being profits from the publication appropriated to missions, - 100,00	
		<hr/> 2608,75
26.	By Balance charged in new account, - - - - -	111,19
		<hr/> \$2719,94

## EXPENDITURES.

1827.				
May 30.	To balance due the Treasurer,	- - - - -		340,75
June 1.	To cash paid the Baptist church in Chester, to aid in preaching,	- - - - -		25,00
6.	,, paid Rev. F. Clarke, for labours at Saco,	- - - - -		50,00
	,, paid the Secretary for stationary and postage, for 1826 and 1827,	- - - - -		13,87
12.	,, paid Rev. J. E. Weston, for labours at Lechmere Point,	- - - - -		65,00
14.	,, paid Rev. A. Kendrick, in aid of the Church in Claremont, N. H.	- - - - -		30,00
	,, Rev. Jona. Blake for missionary labours in State of New York,	- - - - -		65,00
15.	,, Rev. Jesse Hartwell, for expenses in relation to settlement of Mr. Tobey's estate, and receiving legacy, (which amount he presented as a donation,)	- - - - -		10,19
	To postage,	- - - - -		25
16.	To cash paid the church at Weston to aid in supporting the gospel,	- - - - -		50,00
19.	,, Rev. Clark Cornish, for missionary labours in Barnstable county,	- - - - -		65,00
Sept. 10.	,, paid the church at Lechmere Point,	- - - - -		65,00
July 13.	,, paid Taunton church, in aid of supporting the gospel,	- - - - -		50,00
	,, paid Rev. Samuel Glover, for services at Hingham,	- - - - -		20,00
20.	,, paid Rev. Richard Scott, for missionary labours in the British Provinces,	- - - - -		60,00
	,, paid the church in Concord, N. H. to aid in support of preaching,	- - - - -		75,00
Aug. 10.	,, paid Brewster and Orleans churches for support of preaching,	- - - - -		75,00
16.	,, paid Rev. John M. Peck, St. Louis,	- - - - -		76,25
Sept. 5.	,, paid Rev. Samuel Glover, for services at Hingham,	- - - - -		25,00
18.	,, amount paid church at Concord,	- - - - -		37,50
19.	,, paid church at Northampton,	- - - - -		30,00
	,, sent to the church at Amsterdam, N. Y.	- - - - -		65,00
21.	,, paid Rev. I. Kimball, for missionary labours,	- - - - -		13,00
	,, paid Benj. Dean, jr. for three months' services,	- - - - -		63,00
	,, paid Rev. D. Dunbar, for labours in New Hampshire,	- - - - -		25,00
Dec. 11.	,, paid Rev. Peter Chase, for labours in Vermont,	- - - - -		74,00
Oct. 16.	,, paid Rev. Wm. Bentley, for services at West Cambridge,	- - - - -		38,20
	,, paid Rev. Henry Davis, for labours at Detroit,	- - - - -		50,00
31.	,, paid Rev. Asa Niles, for services at Scituate,	- - - - -		70,00
Nov. 1.	,, paid Rev. Samuel Glover, for labours at Hingham,	- - - - -		22,25
16.	,, paid on account of Western Mission, remitted Mr. Cornover,	- - - - -		65,00
22.	,, paid the church in Concord, N. H.	- - - - -		37,50
Dec. 7.	,, sent Rev. James M'Coy, for labours in Indiana,	- - - - -		39,75
19.	,, paid Rev. Samuel Glover, for preaching at Hingham,	- - - - -		21,50
24.	,, paid John E. Weston, for labours at Lechmere Point,	- - - - -		65,00
1828.				
Feb. 7.	,, paid Rev. Whitman Metcalf, for labours in the State of New York,	- - - - -		68,49
26.	,, paid the church at Weston, to aid in support of preaching,	- - - - -		50,00
Mar. 3.	,, paid the church in West Cambridge to assist in supporting public worship,	- - - - -		65,00
6.	,, paid Rev. F. Clarke, for labours at Saco,	- - - - -		50,00
9.	,, paid Rev. Samuel Glover, for labours at Hingham,	- - - - -		20,00
18.	,, paid the church at Lechmere Point, to aid in support of preaching,	- - - - -		65,00
	,, paid the church in Petersham, to supply preaching,	- - - - -		50,00
April 2.	,, paid Wm. Spencer, for labours in Ohio,	- - - - -		126,00
May 2.	,, paid Rev. Jacob Hatch, for missionary labours in Maine,	- - - - -		60,00
8.	,, paid Eliab Going, for labours in the State of N. York,	- - - - -		113,07
14.	,, paid the church in Springfield, to aid in support of preaching,	- - - - -		50,00
20.	,, remitted the Rock Spring School, per Mr. Peck, being donations for that object,	- - - - -		110,00
24.	,, paid for postage of letters to the Secretary, &c.	- - - - -		9,37
				<hr/>
				\$2719,94

*Errors Excepted,* E. LINCOLN, *Treas.*

We have examined the preceding account, and find it agreeable to the statements in the Treasurer's book, and satisfactorily vouched.

JAMES LORING, }  
HEMAN LINCOLN, } *Committee.*



## VALLEY TOWNS STATION.

LETTERS FROM REV. MR. JONES, TO  
THE COR. SEC'RY.*Valley Towns, May 1, 1828.*

Rev. and dear Sir,

After some delays we have commenced the school at Notley with fifteen pupils, and as soon as corn-planting is over, the number will probably be increased to twenty-five or thirty.

I have engaged as a teacher a brother Morrison from Tennessee, for six months, who is a licensed preacher, and will conduct religious worship every Sabbath-day, which will be a very great advantage.

I am happy to say that a few persons at Notley, who for several months have manifested a concern for their souls, appear to be growing more serious. About eight days ago, I had some conversation with several of them. One native female gave a very pleasing relation. I think she has been brought to renounce sin and self, and to depend alone on the atoning blood of Jesus. Her deportment is humble and serious. There are some others, whose conduct indicates a similar change of mind. I hope it will not be long till we shall have some pleasing intelligence to communicate from that town.

Besides those who appear to be decidedly alarmed at their situation as guilty sinners, some are just awakening as from sleep, and inquiring about the nature of the gospel. Some of the more alarming truths seem to have arrested their attention. These have quit many of their immoral practices, and listen attentively to religious instruction. One, the most audacious character in the neighbourhood, has been brought to a stand, and I hope grace will prove triumphant. The moral aspect of the town has greatly improved.

At Gatugidsei, a settlement forty miles from Notley, and twenty-five from Valley Towns, there has lately

been great attention excited. This was a dissipated place. As late as September last, my going to preach there seemed like carrying hostilities into an enemy's camp; but glory to Him who can save by many or by few, by feeble instruments as well as by mighty ones, the scene is quite changed. The people are now eager to hear the word, and will gladly assemble for that purpose at the shortest notice. Swearing is entirely abandoned by, I think, every individual; and they have suddenly left off drinking whiskey with one consent. Several appear much concerned for their souls, and one or two with whom I conversed have been brought to feel the plague of their own hearts, and to see the necessity, at least, of flying to the sinner's only Refuge.

At Long Bullet, a place fifteen miles from the mission, the prospect is encouraging. These people a little while ago, used to manifest the utmost apathy about eternal things; but the last two visits I found the number of hearers increased, and several gave very serious attention, and in one or two I thought I discovered symptoms of deep concern. Several individuals composing this little assembly have been most notoriously wicked characters. Oh that the Lord would make bare his arm, and subdue the power of sin in their hearts.

The above relates, principally, to persons who speak both languages; as half-breeds, whites brought up in the nation, or married into Indian families, or otherwise dependent on them. This class of people have always been the connecting link between the Indians and the whites, and they sustain a very important relation to the Indians. Were they generally enlightened and evangelized, it would be an invaluable blessing to the full Indians as well as to themselves; as the channel through which the vices of the whites have been communicated to this unfortunate race would there-

by be converted into a medium for the transmission of the principles of the gospel.

The spirit of inquiry is gaining ground among the full Indians, but here we want the aid of books. They are eager to read any thing they can get hold of; but there is nothing printed besides the newspaper, and that is too expensive and otherwise unfit for general use among the more unenlightened part of the population. I lately had some consultation with Rev. Mr. Worcester, of the Presbyterian mission, and our conclusion was that a small elementary book, suited to the use of schools, was much wanted. It would also be of great use to hundreds besides, who would through it become familiarized with the printed character, and thereby be prepared to read, with facility and profit, any tracts or parts of Scripture, which may be published. Many important and leading truths of revelation would at the same time be disseminated among the people. I could use four or five hundred copies of such a work to great advantage. It could soon be prepared, if we had the approbation of the Board, and the means of getting it printed.

Your ob't servant in the gospel,  
EVAN JONES.

Valley Towns, May 21, 1828.

Rev. and dear Sir,

Believing that every indication of success in the efforts made for the advancement of the kingdom of our blessed Lord is matter of gratitude to his friends, that as there is joy in heaven, so there is joy on earth among believers over one sinner that repenteth, I take the liberty to inform you that we have reason to believe that one more lost sheep has been found in these mountains. On Saturday last, at Notley, a female, the sister of a white man, who is the head of an Indian fam-

ily, related the dealings of God with her soul, and professed a lively hope in the crucified Redeemer. This is the first person in that town who has made a publick declaration of attachment to the cross of Christ. And on the Sabbath-day last, for the first time, the waters of Notley river, which for ages have been subservient to the ablutions of heathenism, were consecrated to the service of the Son of God.

We had a solemn meeting. An unusual number of people attended, some from several miles distant. At the river side, previously to administering the ordinance, I endeavoured to point out from Rom. vi. 2, 3, its nature and import, the qualifications of proper subjects, and the nature of that newness of life in which they are required to walk.

The majority of the spectators had never witnessed such a scene before. Many appeared deeply interested in the transactions of the day, and I hope the seed sown in much weakness will be raised in power.

I have now five preaching places, at which a number of persons understand English, if the very simplest language be used. At each of these places, there are some favourable indications. Indeed we are sometimes almost prompted to rejoice, as if we witnessed the first droppings of a gracious shower coming on this thirsty land. This bears up our spirits amidst many difficulties and trials with which our path is strown.

I am, my dear brother, your obedient servant in the gospel,  
EVAN JONES.

N. B. Since writing the above, I understand an Indian girl, who, we trust, has for some time been the subject of gracious impressions, has signified to my daughter her desire to converse with me with a view to casting her lot among the people of God.

## RELIGIOUS DEPARTMENT.

### INTERESTING MEETING OF JEWS IN LONDON.

An extraordinary movement has recently taken place among the Jews of London, in consequence of an imperial Ukase, abridging the privileges of their brethren in Russia. It enacts that those Jews who have followed trades and handicrafts in the Provinces exclusively appointed for their residence, [Lithuania, &c.] shall no longer carry on those employments in the interior government of Russia; nor remain even for commercial purposes without express permission from the public authorities. Rabbins and other religious functionaries are to be banished from the country, immediately on the discovery that they are such.

On receipt of this information in the British Metropolis, a public meeting of the Jews was convened (Oct. 5th) at the London Tavern,—E. Levy, Esq. in the chair,—and after several spirited addresses, resolutions were passed expressing the sympathy of the meeting for their afflicted brethren. It was also agreed that the Chairman should draft an Address to the Jews of England, to be submitted at an adjoined meeting on the 19th of the same month, at which time it was accordingly read and *unanimously adopted*. The following extracts, coming as they do from a people who are proverbially “stiff-necked and gain-saying,” cannot fail to be read with interest.

“Keenly do we feel that part of the said decree, which, while it tolerates, under some marked restrictions, the settlement of a certain class of our brethren, excludes from the benefits of such toleration all their religious functionaries.

“If the dispersion of our nation and the calamities we have endured are the result of our departure

from the laws of our Almighty King, what must be the condition of those who will be reduced to a state of ignorance and degeneracy unexampled in the history of our nation, when deprived of religious instruction.

“What, but humble and contrite supplication to that great Being, who hath succoured our people in all ages, and who hath often turned the curses and oppressions of man into the means of making to himself a glorious name, as our preserver and deliverer?

“Calamitous and distressing as this particular persecution is, its force is greatly increased when considered in conjunction with other persecutions, which have operated within these three years past to the injury of our afflicted brethren in different parts of civilized Europe; such as those of Lubec, Bavaria, Duchy of Altenburg, and that in contemplation at Darmstadt; the different oppressive edicts of the Pope; and lastly, the cruel and demoralizing laws which are even now operating in Frankfurt.

“All these persecutions manifest a prevailing spirit which should alarm the Israelites of all countries and climes, and incline us to rouse our hitherto but too dormant feelings, and to search our ways; that so, by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have befallen, and still surround us; that we may acknowledge the justice of our Creator, even the King of Israel, and own, that these, as well as all other chastisements which have been heaped upon our devoted heads, are, as it respects the Almighty, merited by our sins and those of our forefathers, as de-

nounced by our lawgiver and prophets.

"This meeting do, therefore, think it a solemn duty, which they owe to themselves, to their children, to the whole house of Israel, and their God, to call upon their brethren in Great Britain to assemble, in order to consult upon the best means of arousing the attention of the whole house of Israel to the cause of all its evils, to ascertain their extent, and to point out the most likely means of averting further persecutions, and uniting us once more as a family dear to one another, and beloved of the God of heaven and earth."

[*N. Y. Obs.*]

REVIVAL IN FRANKFORT, (KY.) IN A LETTER FROM DR. NOEL TO REV. MR. BRANTLY.

*Frankfort, (Ky.) May 5, 1828.*

Dear Brother,

At this moment I can give you a brief intimation in regard to an extraordinary revival in one of the churches under my care. After a long absence, I met the church at Great Crossings, (in Scott county,) on the first Saturday and Sunday of last month. An unusual degree of solemnity and concern pervaded the congregation, which could be but partially accommodated in one of the largest meeting-houses in the West. Two weeks after this, I had the pleasure of baptizing fifty-one persons upon a credible profession of their faith in Christ. Two weeks afterwards, (viz. yesterday,) at the same place I baptized fifty nine, making one hundred and ten received by this church by baptism in one month. Indeed several others were received, as yet unbaptized. The Choctaw Academy is about two miles distant from this meeting-house, and among the candidates for baptism, were four Indians, two Creeks and two Choctaws, all of them young men, and of promising talents. There are about one hundred Indians in this institution, under the care of the Rev. Thomas Henderson, an excellent preacher, until the state of his health made it necessary for him to suspend his pulpit labours. Brother Sampson, an intelligent and pious Choctaw, frequently preaches to them in his vernacular tongue, (he cannot yet speak in our language.) I think the Head of the church is about to

crown his labours. Many of the young men are at this time under deep concern. Among the many valuable services rendered to his country, by the Hon. Richard M. Johnson, his unremitting attention (when at home) to the interest of this seminary, will not be considered the least.

This revival has embraced the heads of many families; in about ten instances, both husband and wife; and persons of all ages, from fourteen to eighty. Among others, two natives of Africa.

Accept assurances of high regard from yours, most sincerely, S. M. NOEL.

REVIVAL IN BANGOR, MAINE.

A friend from this place, writes us—  
"The good work of the Lord continues to be very interesting in this place, forty have been added to the Baptist church—twenty-one to the Congregationalist—and fifteen to the Methodist churches, prior to the second Sabbath in this month."

*June, 1828.*

EXTRACT OF A LETTER FROM JOHN CLARK, ESQ. TO THE REV. GUSTAVUS F. DAVIS, SOUTH READING.

*Belfast, May 15, 1828.*

My dear brother,

I have just returned from a journey as far as Portland. I left home for the purpose of visiting several churches, to form Tract Societies, and embrace the present opportunity to inform you of my success.

The one which I formed just before I left home, in Belfast, has succeeded beyond my expectations. We have not far from one hundred members, and the number is constantly increasing. I made arrangements for the formation of one in Camden, and left a constitution, which I had printed for the benefit of the Societies that I might organize.

I formed a Society in each of the Baptist churches in Thomastown; one in Warren; one in each of the Baptist churches in Nobleborough; one in Wiscasset; one in Bath; and one in Montville and Searsmont. To several other towns I sent constitutions.—I think the seed ought to be sown, and that this is the seed which God will bless to awaken exertions in the missionary cause, and other benevolent institutions. It has, in this place, brought many more to support the gospel, &c.

I will now give you some account of revivals. In *Bangor*, it is hoped that more than one hundred have been brought to feel the power of God's grace. In *Brooksville*, several are made to rejoice in God; 16 have been baptized. In *Thomastown*, 130 have been buried with

Christ in baptism. In *St. George*, 100 have joined the Baptists. In *Friendship* and *Cushing*, 40 have indulged hope. Here I would relate a surprising instance of the power of the religion of Jesus. In one of these places, two persons had not spoken to each other for nearly twenty years, but done all in their power to injure each other. During this revival they have been brought to experience religion. When they first met, after this happy change, they took each other by the hand, and each insisted that he was most to blame. They are now both united to the same church, walking together in christian fellowship.

In *Warren*, 72 have been added to the Baptist Church; in *Union*, 100 have confessed Christ before men; in *Waldoborough*, and in *New Castle*, there are some hopeful converts.

In *Wiscasset*, I spent about a week, and such a week I never spent before. I never before saw the power of God so visibly displayed. In that place, all distinctions among the people seemed to be removed. All appeared to be more or less interested. I should think that not far from 200 were seen praising God for his love to them, and there was daily some new case.

At *Bath* the Lord has commenced a work of grace; 20 in the first Baptist church have expressed some hope, and about 60 in the other society. In *Edgcomb* about 20 have a hope, and a number of towns on the Penobscot river, there are revivals.

In this town, we have favourable appearances; 9 have been baptized, and I have this morning visited some more who are anxiously inquiring what they shall do to be saved.

With esteem, yours,  
JOHN CLARK.

#### RESPECT FOR THE SABBATH.

A large meeting of the Baptist Ministers and other Christians, from various parts of New-England, convened for prayer (as is usual in election week,) at 5 o'clock, on Thursday morning, in the Meeting-House of the Second Baptist Church in Boston.

After several petitions had been offered, it was proposed by the Rev. Howard Malcom, of Boston, that the remaining time be occupied in considering the subject of the due observance of the Lord's-day; whereupon,

Rev. JAMES D. KNOWLES, was chosen Chairman, and Rev. N. W. WILLIAMS, of Concord, N. Hampshire, Scribe.

The following Resolutions were unanimously adopted, various brethren expressing their views and feelings with the most animating unity and earnestness.

JULY, 1828.

1. *Resolved*, That as the safety and happiness of our beloved country depend on the blessings of that God who ever visits the sins of nations with just retribution, we tremble at every indication of growing corruption in the morals of a community; and esteem it our indispensable duty to clear ourselves of every participation in prevailing sins, to lift up the voice of solemn monition, and to labour with meek, yet earnest assiduity to spread the influence of pure morality, and to promote the observance of the whole law of God.

2. *Resolved*, That the neglect and violation of the Sabbath-day is a special subject of solicitude, and demands the immediate and vigorous efforts of the friends of order and virtue, that it may be kept in all possible sanctity.

3. *Resolved*, That we will, to the utmost, abstain from the very appearance of Sabbath breaking, and will give preference in our patronage to such Stages, Packets, &c. as observe the Lord's-day.

4. *Resolved*, That we consider the transportation of the mail and the delivery of letters, papers, &c. from Post-Offices on the Sabbath-day, to be a *national sin*.

5. *Resolved*, That in the opinion of this meeting, it is important that every Christian Church should pass such a vote as the third of these Resolves, and enter it on their records, or take some other immediate measures to call forth the solemn attention of good men to this momentous subject.

J. D. KNOWLES, *Chairman*.

N. W. WILLIAMS, *Scribe*.

Boston, May 29, 1828.

#### Meeting of different Denominations.

In pursuance of public notice, the friends of the Sabbath met on Friday, the 30th of May, in the Federal-street Baptist Meeting-house, Boston, at 8 o'clock, A. M.

Hon. Lewis Strong, of Northampton, was called to the chair, and Hon. Charles Mattoon appointed Scribe.

The meeting was opened with prayer, by the Rev. J. Rice, D. D. of Virginia.

On motion of the Rev. Dr. Porter, of Andover, seconded by the Rev. Mr. Tappan of Augusta, Maine, it was

1. *Resolved*, That the violation of the Sabbath is eminently injurious to the community, and tends to prostrate the interests of true religion.

On motion of S. V. S. Wilder, Esq. of Bolton, seconded by Rev. Louis Dwight, of Boston, and supported by Lewis Tappan, Esq. of New-York, it was

2. *Resolved*, That this subject demands immediate attention, and the combined efforts of all the friends of the Sabbath.

On motion of Rev. Mr. Maffitt, of Boston, seconded by the Hon. Mr. Reed, of Marblehead,

3. *Resolved*, That a committee be appointed to take this momentous subject into consideration, and report such definite measures as they may deem expedient, to a future meeting, to be called in Boston, at the discretion of the committee.

The following gentlemen were then chosen, viz.—Hon. Thomas L. Winthrop, Samuel Hubbard, Heman Lincoln, Mr. William True, and Rev. Messrs. Sharp, Maffitt, Potter, and Green. Mr. Lewis Tappan, of New York, was requested to meet and act with said Committee.

On motion of Hon. H. Lincoln, seconded by Rev. Dr. Rice, of Virginia, and supported by Rev. Mr. Sharp, of Boston, it was

4. *Resolved*, That it be recommended to the ministers and laymen now in this city, from different parts of the Commonwealth, to take measures, on returning to their respective homes, to call the attention of their fellow citizens to the subject of this meeting.

LEWIS STRONG, *Chairman*.

CHARLES MATTOON, *Scribe*.

*Boston, May 30, 1828.*

THE MASSACHUSETTS CHARITABLE  
BAPTIST SOCIETY FOR RELIEF OF  
WIDOWS AND ORPHANS OF BAPTIST  
MINISTERS.

On Wednesday morning, May 28, this Society attended its anniversary in the Second Baptist meeting-house in Boston, and was organized for the ensuing year. This Corporation deserves to be more known than it now is, and patronized by every church in the State. Were Associations which hold small funds applicable only within their own limits to transfer them to a State Society, it is fully believed that some generous donations would immediately be made to it, which will otherwise be withheld.

BAPTIST GENERAL TRACT SOCIETY.

This Society is fast rising into favour and usefulness. Its Agent, the Rev. Noah Davis, has recently visited Boston, at which time the following sums were communicated to him.

From females of the Third Bap. Ch. and Soc. in Boston, to constitute Rev. D. Sharp a Life Director, 25,00  
Females of Bap. Ch. and Soc. West Dedham, to constitute Rev. Jona. Aldrich a Life Member, 10,00  
Females of Bap. Ch. and Soc. Randolph, to constitute Rev. Benj. Putnam a Life Director, (in part.) 12,00

Levi Farwell, Cambridge, a Life Subscription, 10,00  
Benj. Ticknor, Boston, do. 10,00  
Benj. Lufkin, do. do. 10,00  
John B. Jones, do. do. 10,00  
Geo. B. Jones, by his father, J. B. Jones, do. 10,00  
James Loring, Boston, donation, 5,00  
Aron Eveleth, do. do. 5,00  
John A. Lamson, do. do. 5,00  
Chas. Bowers, annual subscription, 1,00  
Sundry persons, donations, 8,00  
Collection in Third Bap. meeting-house after sermon at the anniversary of the Evangelical Tract Soc. 32,62  
\$153,62

Subscriptions and donations in aid of the Baptist General Tract Society, Philadelphia, received and transmitted, and tracts furnished subscribers and societies by Messrs. Lincoln & Edmands, Boston.

ANNUAL MEETING OF THE OXFORD  
MAINE BAPTIST AUXILIARY FOREIGN MISSION SOCIETY.

This Society held its second annual meeting in Sumner, March 5, 1828, and the following officers were appointed for the ensuing year:

Rev. Joseph Palmer, of Sumner, *Pres.*  
Rev. D. Nutter, of Livermore, *V. Pres.*  
John Briggs, jr. of Sumner, *Sec.*  
T. Merrill, Esq. of Turner, *Treas.*  
Dea. Alden Bumpus, of Hebron, *Auditor*.

The next annual meeting will be holden at Turner, on the first Wednesday in March, 1829.

The following receipts from Primary Societies were acknowledged:

East Livermore Primary Society, 7,00  
Canton, do. - - 7,00  
Turner, do. - - 5,00  
Mrs. Nancy Merrill, Turner, - 1,00  
Mrs. Bradford, do. - .25  
Hebron Primary Society, - 6,14  
Buckfield, do. - - 5,94  
Sumner, do. - - 17,61  
Livermore, do. - - 15,00  
Minot F. Society, - - 11,26  
Bowdoinham F. Miss. Soc. - 5,25  
Hartford Primary Society, - 8,33  
Friend of Missions, of Sumner, .20  
\$ 90,48

MEETING FOR CONFERENCE.

On Wednesday, May 28, at 3 o'clock, P. M. in the Second Baptist meeting-house.

in Boston, a meeting was held of a novel but most interesting character. We trust it originated from the purest source and the holiest motives, and therefore confidently hope it will be followed with a blessing. The present is a time which demands the union of all hearts and hands, and no occasion among us calls together so many ministers and other influential brethren, as the public meetings usually attended in Boston, the last week in May. At that period we have long been accustomed to greet the countenances of those who are highly esteemed, from places remote from the metropolis, and even from other States. But as much of the week for the sake of convenience has been devoted to executive business by the Boards of Benevolent Societies, it engrossed the time of many congenial friends, and thus excluded them from a participation in council on subjects of great general interest.

In the present instance, Board meetings were suspended, and all the brethren were invited to conference. Information was elicited on the subjects of Foreign and Domestic Missions; on Education, in our Colleges and Theological Institutions; on Tract, Sabbath School, and Bible Class Associations. We believe an impression was made on every heart of the vast importance of all these, and that our past efforts in relation to them, however delightful in the recollection, are perfectly inadequate to the exigences of the present time. We have no doubt the resolution was formed by all, that on returning to their several spheres of operation and influence, they would attempt more for God in the year to come. It was resolved in the close to hold a similar meeting on the last Wednesday of May, 1829, at the Federal-Street Baptist meeting-house, to commence at 9 o'clock, A. M.

#### BAPTISM OF REV. MR. LOOMIS.

The Christian Secretary furnishes an interesting account of the baptism of the Rev. Hubbel Loomis of Wellington, Con. and three of his brethren. The sermon on the occasion was delivered by himself, and while it exhibited the fullest authority for what he was about to do, evinced a spirit of much christian tenderness towards those with whom he had so long walked, but from whom he was now constrained by the love of Christ to differ. He has we understand, for many years, approved himself to his people, by the faithfulness of his ministrations, and since the calls for labours in our churches are so numerous, we trust the sphere of his usefulness will be enlarged by the change in his sentiments.

## OBITUARY.

### ANTHONY ROLLO.

DIED, at Carey Missionary Station, among the Puttawatomie Indians, in Michigan Territory, March 8, 1823, ANTHONY ROLLO, in the 23d year of his age.

His father was a Frenchman who mingled with the Indians for purposes of trade; his mother a daughter of Topinchee, late principal chief of the Puttawatomie tribe, who died in this country about a year and a half since. His mother died when he was about six or eight years of age, after which time his father kept him mostly about trading houses, by which means he acquired a knowledge of the French and English languages. From his birth he was a cripple in his lower limbs, and although he walked without either crutch or staff, yet it was with much difficulty to himself.

The Carey Mission was commenced under the patronage of the Baptist General Missionary Convention in 1817. The first missionary in the employ of the Society, shortly after the commencement of his labours, became acquainted with Anthony at Fort Harrison, in the state of Indiana, and made arrangements with his father to take the lad into the mission school so soon as the school should be opened.

On the 17th of November, his father, who professed to be a Roman Catholick, informed the missionary that he should not place his son in his care, because he was not of his profession. He "feared his son would lose his religion."

This was a considerable disappointment to the missionary, who had hoped that this boy, and another in similar circumstances, would be of much service in the school as interpreters. Soon after this his father removed him, as he informed the missionary, to Vincennes, Indiana, to receive religious instruction of a Roman Catholick priest, and to receive the sacrament. At the treaty at Chicago, in 1821, a half section of land (160 acres) was granted to him. Part of this year his father resided near the mission school, and Anthony was permitted to attend during school hours, but not allowed to board in the family, nor to attend the religious exercises thereof, as the other pupils did. In 1824, his father died and left him friendless. He was at that time about 19 years of age—partly without education, and incapable of manual labour; and, with the slight exception of the time he spent in Vincennes, having been brought up in company of the most demoralizing kind in the world.

In June, three lads, sons of one of the missionaries, who had been at school in the State of Ohio, made a visit to their parents at Carey. As they passed Fort Wayne, one hundred miles from Carey,

and the whole distance a wilderness without inhabitants, they met with poor, friendless Anthony. They set him on one of their horses, they walking, and carried him to Carey, at which place they arrived the 29th of June.

His own words relative to this circumstance, expressed in his late illness, were as follows: "All the circumstances in relation to my coming to live with you [missionaries] were providential. My father died at Fort Harrison, and left me without a friend, excepting my god-father, who had had me christened, and he was in Vincennes, sixty miles from me. I was distressed, and at length concluded to go to Fort Wayne, and I prevailed on C., a French trader, to convey me thither. Some debts were due my father, at Fort Wayne, of which I hoped to collect something for my relief. In this I was disappointed, the debtors not choosing to pay me any thing. After remaining there a few days, I thought of returning to Fort Harrison, and applied to C. to take me back again. I further requested that he would allow me to live with him, and as a remuneration he should have my half-section of land, when it was located. He had been an old acquaintance of my father, yet he chose not to grant either of my requests. When I thought of going to the mission, I felt a dread on my mind on account of my religious prejudices. I had been at Fort Wayne about fifteen days not knowing what to do, when those lads came along on their way from Ohio to Carey. As soon as the subject of my going with them was mentioned, they without hesitation cheerfully dismounted one of their horses, and gave him me to ride, affording me all necessary assistance on the road." His lameness was such that he had to be lifted on and off the horse.

On his arrival at Carey, he was admitted as a boarding pupil of the school—admitted to privileges which his father in his life-time had forbidden, "lest he should lose his religion." Alas! the poor boy possessed no acquirements like religion, except the prayers he had been taught, and which he scrupulously observed to repeat.

He soon became capable of reading, but so strangely was he attached to his Catholicism, that he refused to read a verse of the Scriptures. While the Bible and Testament were school-books in the hands of other scholars, he was indulged in his wishes. He was so much "afraid of losing his religion," as he expressed himself, that when in conformity to the family rules he was present on occasions of prayer, preaching, &c. he endeavoured to brace his mind by a determination *not* to listen in a way to receive conviction. We have always contented ourselves by simply stating what we believed to be the doctrines of the Bible, without finding fault

with religious denominations who differed from us in some points. We therefore never required him to read the Scriptures, to repeat a Catechism, or to do any thing at variance with his conscience. Catholic traders who fell in with him at different times as they passed our place, inquired of him, as he informed us, whether we endeavoured to persuade him to forsake his religion. To which he replied, that we let his religion alone. They encouraged him to hold fast his integrity.

In Oct. 1824, it pleased God to awaken in our family, a happy attention to religion, which resulted in the hopeful conversion of a considerable number, consisting of pupils of the schools, and adults unconnected with the schools, and white men, employed as labourers. Anthony early felt the religious impression, which prevailed generally, but endeavoured to suppress them, and to conceal every symptom of them.

On the 12th of November, he informed one of the missionaries that he was in great distress. He said he knew his soul would be lost. He was asked how he knew it? He replied, he was confident that he could not be saved out of the Catholic church. In this place there was no Priest. He had lost his goodness, and he could not recover it, without the aid of a priest. He was directed to apply for the forgiveness of his sins to the Lord Jesus Christ, and exhorted to read the Bible. He replied, that he was forbidden by his religious instructors to read the Bible, and if this were not the case, our Bible was not the same as theirs, and he was averse to reading it.

On the same day, he seated himself beside another of the missionaries, who was at his writing table, exhibiting signs of great distress, and the same strong attachment to his Catholic superstitions. He saw, he said, others happy in the enjoyment of their religion, while he in his could find no satisfaction, though he *knew* his was right. He had been good, but he had lost it all, and knew, that, should he die, he would go to destruction. Formerly, at times, he had been troubled about these things, and he always found relief by praying; but now his prayers afforded him no relief. "But," added he, "I have determined that I *never* will change my religion—*no change shall ever take place with me.*" He wept freely, and appeared almost distracted. He was evidently anxious to hear religious conversation, yet listened with fear, that he should hear something that would disclose an error, in what he termed "his religion."

In the latter part of December, he was induced to read a little in the Bible, being told, that if he found any thing therein which forbid his reading it, to lay it by. He commenced by reading a few verses



at a time; in doing which, he sometimes fancied he had added sin to sin. Yet he could not forbear. In a short time he was constrained to admit that he found nothing which he ought not to read.

About the 1st of January, 1825, he had by his proficiency in school, merited a book. A New Testament was offered him, which he accepted with apparent pleasure. And about this time he became a constant reader of the Scriptures. He often expressed a great desire to see a Catholick priest, that he might inquire of him why they forbade the people to read the Scriptures. He said he had himself been taught to believe, that if he read the Bible, it would certainly ruin his soul. His Bible now became, not only his school book, but his constant companion.

His distress of mind did not abate. He refused to be comforted. He said every thing condemned him—our Bible condemned him, and he knew he would be lost—he had no hope. On being told that he could not sustain tolerably a state of despair, he replied, “You see my outward appearance, and hear me reply in conversation, but you must not by these suppose there is quiet within. I am in greater trouble than any one knows of beside myself. Sleep has, in a manner, left me. Some nights I sleep none, and when I do sleep, I often awake in terror, not to be described.

He plead in favour of the Catholick religion, an argument which he had been taught, from the words of our Lord to Peter,—“Upon this rock will I build my church, &c.” and “I will give to thee the keys of the kingdom, &c.” “But,” said he, “I begin to see that there is something wrong in my interpretation.”

The 16th of January, was a day long to be remembered, for the blessings realized at the mission. Several of the pupils on that day felt unusual engagedness; the Lord's Supper was administered, and two of our pupils related their christian exercises to the church, and were received for baptism. It was on the evening of this blessed day, that Anthony desired an interview with some of the missionaries, and gave them reason to believe that he exercised genuine faith in the Lord Jesus Christ. On the 1st of April following, he came before the church and congregation, and gave a satisfactory account of a work of grace upon his heart, and was unanimously received as a candidate for baptism.

His views of himself as a poor, justly condemned sinner, were very clear, and his hopes of heaven, were based alone on the merits of the Lord our Saviour. But he often, and indeed, generally, doubted the genuineness of his religious exercises. It was because that he, to use his own words, considered himself too unworthy, that he delayed baptism, until his linger-

ing illness, which terminated his existence, prevented. To one of the missionaries he said, “Christ is precious, and the Bible is the best of books. O that every person had it and would read it!” On his expressing a great desire one day, to see a priest, he was asked, if he thought a priest could help him? “No, no,” was his reply, “If Christ does not help me, none else can. But I should like to ask a priest why he forbade me to read the Bible, that book, in the reading of which, I find so much pleasure?”

He became fully convinced of the absurdity of his old Catholick ceremonies, and often entreated Catholicks, whom he met in this country, to read the Scriptures. We employed him as an interpreter, and he took great interest in interpreting to the Indians, religious discourses. At one time, when much indisposed, he said to one of the missionaries, “I expect soon to leave this world, and shall no more assist you in talking to the Indians about religion. I would be glad to leave with you the knowledge I have of the Indian language, that you might continue your discourses without an interpreter.” Again, he was complaining to another of the missionaries, that he was in great doubt respecting his state as a christian, so much so, that on the preceding night, he had scarcely slept any; “and yet,” said he, “I can't tell what makes me have such strange feelings, for in the midst of my griefs, when I have no hope for myself, I feel great concern on account of my Indian relations, and for all the Indians, and a strong inclination to talk to them, and to persuade them to become religious.”

In November, 1826, he accompanied one of the families of the missionaries to Thomas Station, one hundred and twenty miles, to serve as interpreter amongst the Ottawas. His health was, at that time, very poor; yet he insisted on being allowed to go. Soon afterwards he became confined to his room, and most of the time to his bed.

About the 1st of May, 1827, he and others around him believed that the time of his departure drew near. On the 6th of May, publick service was held in his room, and a discourse delivered in English, and in Ottawa, from, “It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.” He was much affected in time of service, so that his voice was heard throughout the congregation. At the close of the service he was asked, if he was in trouble? He answered, “No, I am happy, I am overcome with a discovery of the goodness of God to me, a poor sinner.” On going into his room, a short time afterwards, he was found very affectionately exhorting three Catholicks, two of whom were French, and one, part Indian, hirelings in

the Indian trade. He entreated them to reform their lives, and to read the Scriptures. He related to them much of the past exercises of his own mind, and how the reading of the Scriptures had been blest to the comforting of his own soul. The earnestness and apparent solicitude with which he exhorted these ignorant and depraved men, at a time, when he expected to live but a few hours, could not be exceeded.

He was asked, How do you feel reconciled to the thought of dying? He answered, "I am satisfied that God should do as he please." Do you hope to be saved? "O yes, I have comfortable hope, and have had for some time." What is the ground of your hope? "My hope is entirely in the Lord Jesus Christ—in what he has done to save my soul." How much more comfortable it is, said one, to trust in the merits of Jesus, than to trust in our own works! "O yes!" he replied, and became overcome with affection and tears. It was asked, Do your old Catholic notions and forms trouble you? "No, not at all; I wish to say a good deal, but I am too weak. It has been a great mercy that I have been allowed to live in the mission family, for which I feel thankful to my Maker, and I feel thankful to you all, for your kindness. Had I been elsewhere, I might have died neglected, before this time." Sometimes he was heard to say, "How much better it is to trust in Christ than in a priest."

One of our hired Frenchmen, a Catholic, advised him to bequeath his land to the Catholic church, for the purpose of procuring masses to be said for him after death; and then, as this counsellor instructed, if he should not go safely to heaven, the masses would relieve him from purgatory. Anthony heard him without saying much in reply at the moment. But his reflections on the man's blindness, awakened in his bosom so much solicitude for him, that shortly afterwards, he sent for him, and addressed him as follows:—"I once believed as you do, but now I know that these notions and forms are all useless. All the masses that could be said in the world, could not save me, if once I were dead and lost. 'If the tree fall toward the south or towards the north, in the place where the tree falleth, there it shall be.'" "I went on," said he, afterwards, "to explain to him as well as I could, the meaning of this passage of Scripture—told him of my former unwillingness to read the Scriptures, and how they had since instructed and comforted my soul; and expressed my earnest wishes, that he had capacity and disposition to read them also. He appeared pretty well satisfied with what I said, and expressed a desire to be able to read the Bible." He bequeathed his land to the mission, saying, "I wish I had it in my power to do more for

that institution which has done so much for me."

He always appeared afraid of deceiving himself by setting too high an estimate on the evidences of his christianity. He usually spoke of his comfortable frames of mind, with a modest reserve, while on the subject of his doubts, and when speaking of his unworthiness, he took greater liberty. On the morning of the 7th of May, being very low, he said, "My mind is not so comfortable as it has been. The evil one seems to be trying to distress me." On the following day, being almost speechless, he said, "I am happy in my mind—I believe that after death I shall go to heaven, and I long to be gone."

On the 9th of May, he was deeply affected on the departure of two of the female missionaries for Carey, not expecting to see them any more in time. He gave unquestionable evidence, that he appreciated the kindness of those who had been instruments of comfort to his body, and of bringing hope to his soul. A similar occurrence was realized on the 22d when another of the missionaries parted with him under similar impressions. His life being unexpectedly prolonged, in June, a perigoe was coming in from Thomas to Carey, and Anthony, being extremely desirous to get to the latter place, was carried on board and conveyed thither, though unable to stand alone on his feet. One reason which he assigned for wishing to return to Carey was, that he might once more see some of his Puttawatomie' relations, for whose welfare, both temporal and spiritual, he felt uncommon solicitude.

In his protracted illness he was never heard to complain either of the hand of the Almighty, or of those who attended him. His patience was remarkable. For about one year previous to his demise, he lived in constant expectation of death—we say *expectation*, because, as he often expressed himself, death to him had lost his sting. He did not dread, but desired to die.

On the 25th of December, he was asked, Do you think you are wasting away? He answered, "I do." Does it appear that death is near? "It does, and I feel willing to depart. I feel at times as though I had rather die than live. Christ appears very precious to me." Anthony, said one, you have been a long time afflicted, do you think your afflictions are greater than you deserve? "No, nor a hundredth part of what I deserve." Can you say, "Thy will be done?" "I think I can."

January 6th, he said his mind had been in darkness several days. He had been almost ready to give up his hope, he felt himself to be such a sinner. "But Christ," said he, "is all my hope, if I have any. I know there is none else to whom I can go with the hope of relief."

February 23d he was asked, what was the state of his mind? He burst into tears, saying, "My heart is so hard I cannot pray." A few days previous to his death, he said, "I feel a peace which the world can neither give nor take away. I can look forward with pleasure to the hour of my dissolution: death does not appear to me like the king of terrors: Christ is very precious to me."

Through the course of the night previous to his death, he frequently remarked, that he could not remain here much longer. By morning light, he was speechless and insensible. For an hour, or more, every departing breath was accompanied by a moan, but without any contortion of the body whatever. Without the least convulsion of any part, his spirit took its flight, leaving not the smallest doubt with those who had been acquainted with him for the last three years of his life, that it "was carried by angels into Abraham's bosom."

Immediately preceding the funeral, a discourse was delivered, when the surviving pupils, who had been associates of the deceased were warned by the late death, to be ready also; and encouraged to come to Christ, by the circumstances of the conversion of the deceased. Christians were consoled by the reflection that the late sufferer had joined the choirs above; and the missionaries were happily reminded that this fruit of their labours had passed beyond the reach of their helping hands and anxious bosoms. At the same time, the reflection was brought home with weight—how few of the Puttawatomie tribe had reached the abodes of the blessed! Alas! only one other of whom we have heard, has left behind known evidence of sanctification! This was an elderly Puttawatomie woman, a member of the church at Carey, who died in the mission family last October. We humbly trust that these two are with the Lord. O gracious God, permit us to hope that many others of this tribe will be allowed to unite in the everlasting song, "Thou art worthy, for thou wast slain, and hast redeemed us

to God by thy blood, out of every kindred, and tongue, and people, and nation!"

#### DEDICATION.

On the 21st of May, the new Baptist Meeting-house in Woburn was opened for worship, and an interesting sermon delivered by the pastor, Rev. S. S. Malloy. The devotional services were conducted by Rev. Mr. Weston of Cambridge, Rev. Mr. Malcom of Boston, and the Rev. Mr. Bennet of the Congregational Society, Woburn. The house is situated in the centre of the village, and in its dimensions is 53 feet by 60 exclusive of a projection 6 feet by 36, with a handsome tower supported in front by four Ionic columns. There are 88 pews on the floor and 20 in the galleries. The house, and land connected with it, are the property of the Church, and the day following the dedication, nearly all the pews were rented.

#### Churches Constituted.

A new Baptist Church was constituted at Great Falls, Somersworth, N. H. May 29, under promising circumstances, and has since received an addition of 5 by baptism and two by letter. Rev. David James is their Minister.

On Thursday, June 5, a new Baptist church, consisting of 36 members, was constituted in Brookline, near Boston. The Rev. Joseph Grafton was *Moderator*, and Rev. C. P. Grosvenor, *Clerk*, of the meeting, and the following gentlemen officiated on the occasion:—Rev. E. Williams read portions of Scripture; Rev. D. Sharp made the introductory prayer; Rev. H. Malcom preached the Sermon; Rev. Bela Jacobs expressed the fellowship of the churches; and the Rev. C. P. Grosvenor made the concluding prayer. The prospects are flattering that this effort to enlarge the kingdom of grace, will be crowned with success by the Head of the Church.

## LINES

OCCASIONED BY WATCHING THE LAST MOMENTS OF MARIA E. B. JUDSON.

AH! this is death my innocent!—'tis he  
Whose chilling hand has touched thy tender frame;  
With placid feeling we behold thee still,  
For thou art lovely in his cold embrace.  
Serene thy whitened brow, and thy mild eye  
Tinged with a deeper blue than when in health.  
Thy trembling lips are pale, thy bosom throbs;  
Yet still we weep not, for full well we know  
This agitation is the soul's release  
From its low tenement, to mount above.

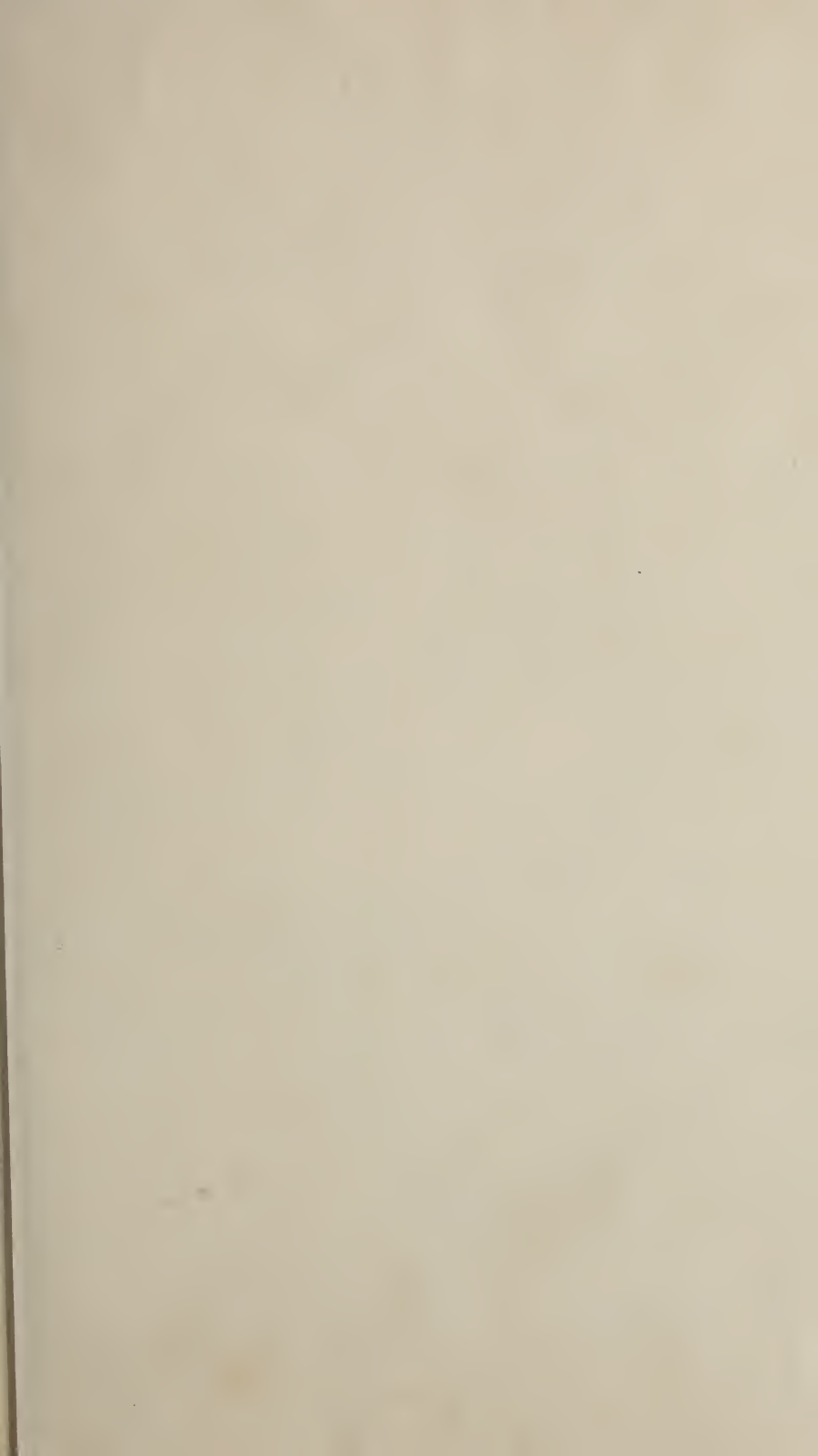
Thou heed'st us not—not e'en the bursting sigh  
 Of thy dear father, now can pierce thine ear—  
 And yet that look, that supplicating glance,—  
 What would it crave? what wouldst thou ask, my love?  
 Has e'er thy father told thee of a spot,  
 A dwelling place, from human ken concealed?  
 A mansion where the weary and the sad,  
 And broken-hearted find a sweet repose?  
 And has he told thee, in that dwelling-place  
 There calmly slumbers one whose gentle hand  
 From earliest infancy supplied thy wants;  
 Whose bosom was thy pillow, and whose eye  
 Forever beamed on thee with fondest love?  
 And would'st thou seek thy mother in the grave?  
 (For 'tis the grave I speak of,) there is rest—  
 And thou art weary, love, and need'st repose.  
 Though short thy life, full many a day of pain  
 And night of wretchedness has been thy lot.  
 Born in a heathen country, far removed  
 From all thy parents loved in former years,  
 When thou first saw'st the light, friends were not there,  
 To kneel beside thy mother, and implore  
 Blessings upon thy little head, and sing  
 The song of gratitude, and joy, and praise.  
 Strangers were there—strangers to truth and love,  
 Strangers to feeling, strangers to her God.  
 Thy father came not there to bless his babe,  
 And glad the heart of her who gave thee birth.<sup>6</sup>  
 Alas! a loathsome, dark, and dreary cell  
 Was his abode, anxiety his guest.

Thy mother's tale, replete with varied scenes,  
 Others will tell—I leave to other harps,  
 And other voices, sweeter far than mine,  
 To sing her matchless worth, her deeds of love,  
 Her toils, her zeal, her sufferings, and her death.

But all is over now—she sweetly sleeps  
 In yonder new made grave—and thou, sweet babe,  
 Shall soon be softly pillow'd on her breast.  
 Yes, ere to-morrow's sun shall gild the west,  
 Thy father shall have said a long adieu  
 To the last ling'ring hope of earthly joy,  
 And thou, MARIA, wilt have found thy rest.  
 "Thy flesh shall rest in hope," till that great day  
 When he, who once endur'd far greater griefs  
 Than mortal man can know, who, when on earth,  
 Receiv'd the little children to his arms,  
 Graciously blessing them, shall come again.  
 Shall come, not in the garb of sinful man,  
 But clothed in robes of everlasting power.  
 Then shall thy dust arise—nor thine alone,  
 But all who sleep shall wake, and rise with thee.  
 Then, like the glorious body of thy Lord,  
 Who wakes thy dust, this fragile frame shall be.  
 Then shalt thou mount with him on angel wings,  
 Be freed from sorrow, sickness, sin, and death,  
 And in his presence find eternal bliss.

S. H. B.

<sup>6</sup> Referring to Dr. Judson's imprisonment at Ava, at the time Mrs. J. was confined.



For use in Library only

For use in Library only

I-7 v.8  
American Baptist Magazine (Boston)

Princeton Theological Seminary-Speer Library



1 1012 00307 4749